16: Müller--230-231 U-3 (no date) 1910 Formosan Aborigines
116, 553, 551

After a certain amount of time has elapsed, the child is given a name. Among some tribes [231] the custom of lending names is practiced, and only certain names may be used, so that there are many people of the same name within one village. Often the child is named after the father.

22: Wiedfeldt--22 F-5 (1913) 1914 Formosan Aborigines
551 Atayal

Outwardly this [MC: equal rank of Atayal women to men] is reflected in the fact that when she marries she retains her two maiden names. Children have the father's first name as their second name.

24: Anonymous--91 U-3 (no date) 1892 Formosan Aborigines
116, 551, 601, 769, 805

The aborigines of Formosa are very different from the Chinese. They have no family names and no calandar or units of time like ours. The aborigines recognize no other degree of relationship except that of parents, they do not offer sacrifices to their ancestors, and they are not even able to tell their own age.

25: Plaut--58-59 U-4 (no date) 1903 Formosan Aborigines
116, 551, 562, 594, 611

The family relationships among the savage tribes of Formosa present some striking variations. We do not have enough tradition to tell how these originated, but everything indicates that the form of the family today does not represent either the beginning or the end of its development. And as nature and humanity never develop along all lines simultaneously... there are many things in the family life of the natives which have come from earlier times, and which seem like an anachronism now. For example, all of the tribes are strictly monogamous on the basis of perfect equality between the sexes; yet along with that some of them have matrilineal succession from the time of the mother right, and in spite of that they consider that the husband's relatives are blood relatives. We also find that the same tribe is founded on the male line, and yet [59] the mother is the only one who has the right to name the children.